

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

The Sabbath Recorder

PEACE ON EARTH

The men of the earth said: "We must war
As men of the earth have warred;
'Tis ours to wield on the battlefield
The unrelenting sword."
*But they who had seen the valiant die,
The fathers of men, they answered, "Why?"*

The men of the earth said: "We must arm,
For so we would reveal
The nobler part of the human heart,
The love of the nation's weal."
*But they who had sung their lullaby,
The mothers of men, they answered, "Why?"*

The men of the earth said: "We must fight,
For so the fit survive;
By the jungle law of fang and claw
The strong are kept alive."
*But a crippled, cankered progeny,
The sons of the culls, they answered, "Why?"*

The men of the earth said: "We must fall,
And falling build the road
O'er which the race with quickening pace
Can find its way to God."
*But down from a Cross uplifted high,
The Savior of men, he answered, "Why?"*
—Robert Freeman, D. D.,
in Presbyterian Advance.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
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COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

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Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, 203 Park Avenue, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

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Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

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Western—Mrs. Agnes K. Clarke, Alfred, N. Y.

Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.
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President—William M. Stillman, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

Young People's Executive Board

President—A. Russell Maxson, Level Park, Battle Creek, Mich.

Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Berea, W. Va.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

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Northwestern—Miss Elsie Van Horn, North Loup, Neb.

Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

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Gael V. Simpson, Battle Creek, Mich., **Chairman**; **Richard C. Brewer**, Riverside, Calif.; **Edwin S. Maxson**, Syracuse, N. Y.; **George W. Davis**, Los Angeles, Calif.; **D. Nelson Inglis**, Milton, Wis.; **August E. Johansen**, Chicago, Ill.; **George R. Boss**, Milton, Wis.; **John H. Austin**, Westerly, R. I.; **Winfred Harris**, Plainfield, N. J.; **Moses H. Van Horn**, Salem, W. Va.; **Horace L. Hulett**, Bolivar, N. Y.; **William Coalwell**, Hammond, La.; **Royal Crouch**, Center Line, Mich.

The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 25, 1930

WHOLE No. 4,460.

Pleasant Memories Of Life in Salem

The very thought of visiting Salem and the West Virginia hills arouses pleasant memories and brings back the scenes of many years ago. It will be just forty years next Thanksgiving day since I landed there with my wife and youngest daughter to take up the work of pastor. The old time meeting-house was then in use. The present fine church had not been thought of then. No oil wells had yet been found, and the people were all poor, having great difficulty in all the churches to support pastors. The Salem Church was able to pay the pastor \$400 the first year, and the Missionary Board gave him \$100, making \$500 in all.

When a friend expressed regrets because the church had extended the call before making a canvass to see if a systematic plan could be perfected for the expenses, I said: "I have not come here to be carried; I am here to take right hold and help the people in that matter. I am all ready to make the canvass myself if need be. That will be a good way to get acquainted with all the families."

There was no parsonage, but we built one the first year and the pastor put more than one hundred days of work with his own hands into the building of it.

I was amused when a brother told me, after I had been working in the stone quarry with the men getting out stone for the foundations, that town's people on the street pointed to that quarry saying, "That new preacher has gone to work in the stone quarry!"

Well I did enjoy those times with the workers in Salem who were trying to improve matters and who were carrying burdens for an onward movement in West Virginia.

I was quite impressed with the way the good people among the hills showed their genuine hospitality. I discovered one of

these good ways one day after I had walked several miles in the mud to make my first visit to a family in which there were several young people. Of course I left my very muddy rubbers outside. After a little while I wanted to step out, and to my surprise, I found that one of the young ladies had slipped out and washed her new pastor's rubbers perfectly clean! This was just a little illustration of the way they showed hospitality in those early days.

Never can I forget the struggle that came to me over taking charge of the college. The outlook was discouraging and fears were plenty lest the school might not survive its debt; and one night after a discouraging time in a board meeting, Brother Huffman, going home with me, said, "Gardiner, there is only one thing that will save Salem College." Said I, "What is that, John?" His reply was, "You have got to take it."

This stirred me greatly and I assured him that such a thing *could not be thought of*. It took some days, and another board meeting or two, to bring me where I could see my way clear to accept. But I did at last and stuck to it fourteen years! Oh! how the memories of the years do crowd upon my mind and heart as I look back to those days and recall the young people who rallied around the president and teachers during those forty-two terms of school.

There came into the college a deep spiritual interest. Several found the Savior in the student prayer meetings.

One night a young man—not one of our own people—came to my study and asked me if I would baptize him. He had become deeply conscious of his need, in the students' meetings, and did not feel as though he could wait till he could go home for baptism. I was glad to grant his request, and we went out to the brook with a little company of students and teachers and had the baptism.

Oh, friends! I must stop. There is no end to the happy memories of life in West Virginia. Do you wonder that I have anticipated a good time at this General Conference?

IMPRESSIONS FROM THE SOUTHWESTERN ASSOCIATION

On Tuesday, July 29, very early in the morning, two automobile loads set out from Hammond, La., to go to our association to be convened this year with the Little Prairie Church in Southeastern Arkansas, situated between the Arkansas and White rivers.

We crossed the Mississippi River at Natchez by ferry and passed up on the Western side of the river for many miles, through many beautiful towns and past many beautiful residences. The Mississippi valley affords some of the best farm lands in the South and it was a pleasure to look upon the magnificent display of cotton and corn lands there this year. But farther north the contrast was very great in common with large areas of our beloved country smitten by drought.

The church and parsonage look very attractive on land well shaded and ample, belonging to the church. The church has been without a pastor now for many months, and so to help in making preparations for the approaching association our general missionary, Rev. E. R. Lewis and family from Gentry, Ark., came down and lived for a while in the parsonage.

Gentry, Fouke, and Hammond were well represented, with a letter from Edinburg, Tex. and an overflowing congregation from Little Prairie. Rev. Loyal Hurley came as representative of the three Eastern associations, and Rev. Hurley Warren as representative of the Northwestern.

Rev. E. R. Lewis was moderator, who filled his office acceptably. We regretted that the Fouke pastor was unable to be present. Pastor C. C. Van Horn and wife, with God's blessing, were enabled to do a wonderful work with this people, when they were on the field. Not the least of the effects of their ministry is the very fine musi-

cal talent in evidence among the people. In the service of song Little Prairie took the lead. Besides Mrs. J. B. Campbell and Miss Helen I. Powell, of the Hammond congregation, Miss Nellie Grace Lewis and William Wallace, and the Scouten sisters, of Fouke, rendered several very beautiful duets.

Besides the moderator there were three ministers of us, and we each had three sermons, or their equivalent, to deliver. This we did, considering that it was a great privilege so to do because the attendance was always so good. The evening congregations were overflowing, and perhaps at the last night service there were more outside than in the church.

The program for the women's auxiliaries was most excellent. So was that for the young people. Brother Hurley presided for the Tract Society and the Mission Board. At the latter Rev. E. R. Lewis preached a missionary sermon.

Much prayer had been in the hearts of the Little Prairie Church and in many hearts besides. This was made evident in a meeting on Sunday afternoon, presided over by Brother Hurley, in which there were many who participated. Deep feeling was manifested, and it truly seemed that the Lord was there.

The entertainment of the Little Prairie people was just superb. One very delightful feature of this sort, and one that is quite unusual, must not be omitted to be told. It was enjoyed by many of us during the hours of intermission and our times for visiting. William Wallace, one of the Little Prairie young people, played skilfully on his guitar and to its accompaniment gave us many songs.

On our return journey we stopped at Vicksburg and visited the battle ground there, spending about two hours. The battle extended over about thirty miles and the ground is covered with monuments, statues, tablets, and other markers, showing innumerable positions and especially the positions of the troops from the various states, who came to the help of the cause in which they believed "against the mighty."

S. S. P.

MISSIONS

REV. WILLIAM L. BURDICK, ABHAWAY, R. I.
Contributing Editor

GOOD LETTER FROM CHINA

DEAR RECORDER READERS:

It was suggested that I write a letter to the RECORDER early in July. It slipped my mind and here the month is most gone and nothing written. I seem to have gotten out of the habit, so I find it difficult to know just what to write about.

It is a hot summer, much hotter than usual. It was hot, so much earlier that we were fairly warned that we might expect such. A good South breeze most of the time helps. We are truly thankful for water, both to drink and to use, for we have to have a great deal every day. Water melons are plentiful, too, which also helps to make life more enjoyable.

Mother and Anna are at Phoo doo, an island south of Ning po, for a couple of weeks. That will be their only vacation, so I was very glad to see them off. It has been strenuous living over at the girls' school and will continue to be somewhat so for some time. The place where the folks are staying is a temple, one of some one hundred forty on this mountainous island, not far from the sea. They have rooms on the second floor overlooking the sea. They find it cooler than Shanghai and it is a good change from the noise of the crowded city. There are two Chinese with them. They go on long walks and have picnics on the seashore. Soon they will be back and then after the first of August it will be Miss Burdick's turn to get a much needed rest. Mr. and Mrs. Davis are still in the city though the children are all gone. You know that Richard left by way of Siberia with some friends for Europe and America the first of this month. Richard will see a little of Europe and get home in time for most of Conference. Some of you will have the good fortune to see and hear from his own lips about the trip.

The other Davises are at Mokanshan with Mrs. Thorngate and the three boys. Mr.

Crofoot comes from Tsingtao tomorrow and Mrs. Crofoot not for another month. Mr. and Mrs. Davis will join their children in Mokanshan the last of this month. Doctor Grace says she does not like to take a vacation in the summer time so she is staying at home with Doctor Thorngate to look after things out there at Liuho. He will take his vacation later when he and Mrs. Thorngate go to meet Miriam Shaw in Japan. (At least we are hoping those plans may be carried out.) Doctor Palmberg will tell with her own lips the delightful rest she has had in her native country, Sweden. We are so glad she could go for she has worked so hard that she deserves that pleasant trip. Now the mission family are disposed of for the summer.

The next topic of interest is, of course, the new buildings, because they are making such a change in the looks of things, and what is more are making it possible to enlarge the field of activity. The new buildings just being completed this week will accommodate one hundred fifty primary children below the sixth grade. There are the rooms for the boys' school and for the fifth and sixth grades of the girls' to be in that building this Fall. The old girls' school building is down and the part we used for our kitchen and store rooms. The staging is up around the old house preparatory to taking off the plaster with which it has been covered all these years and putting on of cement. Also there is to be a long, long needed new roof. The outside walls on the west are to be re-enforced and a new kitchen and store room built on the east side. The family will then use the downstairs east side, once the dwelling house of the D. H. Davis family, and the school will use the west side. For this fall mother and Anna will move out to give more room for students to sleep. Miss Burdick will look after them at night. Mother will move over to the Crofoots' house, and Anna hopes that a small unit of the building will be ready so she and the little girls can be there.

You would all be glad to see the realization of your hopes and ours in these good substantial buildings. You would have enjoyed hearing the children's voices ring out in singing the hymns at chapel held for some days in the unfinished auditorium on the third floor. Were you here where I am

just now, amid more than a hundred homes within almost a stone's throw of the new schools, you would realize more than ever the big need for Christian schools and the great opportunity that our schools will undoubtedly have in helping shape the morals of this community, to say nothing of Christian ideals.

If you could drop into the church on Friday nights and see the motley crowd that gathers when the singing begins, you would again realize that the Seventh Day Baptist Church here also has a field much larger than ever before. It does not seem like the orderly quiet Friday night prayer meetings we see at home. The people from the street know little or nothing about reverence for a church, but many seem eager to know what this "Jesus religion" is, and those who can read like to look at the hymn books and the Bibles. Mr. Davis has had charge of the services for several Friday nights, and I am sure that his messages put in his clear way must have gotten across to some of the listeners.

Probably some one has written of the Davises' one hundredth birthday celebration held in June. You see the ages of the two together make one hundred years. The Chinese like to celebrate, and this was an opportunity to show their appreciation for Mr. and Mrs. Davis who have worked so faithfully among them.

We are all eagerly looking forward to the coming of Miriam Shaw who is so much needed at Liuho. A letter recently suggests that perhaps Margaret Trainer of Salem will come with her. That will make Miriam's coming all the more exciting. We wish others might come along too, too see how your money is being used in this great land of China.

Some one may ask what I am doing, so perhaps I had better add just a word. I taught a pretty full schedule at Bridgman Girls' School and had two classes a week in education at McTyerie, a large Southern Methodist Girls' School, about five miles from here. Because of the heavy schedule that Anna had, I took one class in the Girls' School here to help her. With a new teacher this year I presume I will not be needed in our school. I am not to go to McTyerie again because they have a new special teacher for that work. I shall continue at

Bridgeman, and if opportunity comes to do some extra teaching I will have to do that too.

We are praying that the coming Conference will be the best in years. I hope that many may attend to get its inspiration and to give to the enthusiasm of the work to be planned.

Yours sincerely,

MABEL L. WEST.

Grace School for Girls,
23 Route De Zikawei,
Shanghai, China.
July 24, 1930.

MISS MIRIAM SHAW SAILS FOR CHINA

Miss Miriam Shaw sails on *The Empress of Japan*, from Vancouver, for China, September 4. Miss Shaw goes to China to become head nurse in Grace Hospital, Liuho. As stated before, she was elected to this position by the Missionary Board last October. A party of Shanghai and New York City, seeing the good work the hospital is doing, offered to contribute \$1,000 a year for ten years. The hospital authorities considered the help of a trained nurse the greatest need, and recommended that the board appoint Miss Shaw to this work with the understanding that this generous donation should be used for her support.

Miss Shaw's many friends will follow her and her work with deep interest. Letters intended for her on the steamer, addressed to *The Emperor of Japan*, Vancouver, British Columbia, Canada, should be mailed not later than August 30.

EVANGELISM ON THE PACIFIC COAST

Those who have read the missionary page of the RECORDER of July 21, will remember that the Pacific Coast missionary evangelistic campaign is to begin in Orange, Calif., August 3. Rev. Lester G. Osborn and family are now "at home" at 525 S. Orange St., in that city, and Pastor and Mrs. Hargis are to locate there for a few weeks. A group of Riverside men erected the tent, put in a sawdust floor, built a platform, and made comfortable seats, steel supports being purchased from Los Angeles. Two groups of young people have been down from Riverside,

making a house to house canvass, leaving folders and giving personal invitations to the meetings. They were, in most cases, kindly received.

Rev. G. D. Hargis will present the messages for a time and Mrs. Hargis will be at the piano in her inimitable manner.

Rev. Lester Osborn will be director of music and use the stereopticon (furnished by N. O. Moore) for illustrated songs and presentations of pictures from the great masters of religious art.

Different groups will go down from Riverside each evening to assist with the music and in any other way possible.

W. R. Wood has charge of transportation and N. O. Moore has erected a small tent near by and has charge of tent and grounds. Special neighborhood prayer meetings are being held in Riverside three days in the week, praying for God's blessing upon our efforts.

Now that the day to which we have looked forward so long is here, we are almost appalled at the difficulty of the task before us, but "if God be for us, who can be against us?" and has he not said, "Lo, I am with you always"?

Let every loyal Seventh Day Baptist support our two evangelists with their prayers and financial help. It is costing a large sum to start this work, but time hurries on and souls are being lost. Shall we fail Jesus who has no other plan for winning lost souls?

DEAR SECRETARY BURDICK:

After writing the enclosed article concerning the work in Orange, I had the pleasure of attending the first meeting. Our tent is small and has a small platform, but as one enters he is impressed with the neatness of all the arrangements and the spirit of happiness and earnestness that is shown in the faces of the workers.

Our Sabbath school orchestra of thirteen, under the direction of Mrs. Hargis, played three of four numbers, after which our male chorus sang twice. Rev. Lester Osborn had charge and made some fitting remarks as to who we were and why we were in Orange. The singing was lively and full of the spirit of Jesus, under the direction of our singing evangelist. He also interpreted the picture, Le Rolle's

"Arrival of the Shepherds," and led in an illustrated song. Mr. Yeager, one of our orchestra and a Seventh Day Adventist brother, played "There is a Green Hill Far Away," on his trombone. Rev. Mr. Hills offered prayer and Pastor Hargis, in his message for the evening, took as his subject, "A Clinic in Redemption in Orange." The meeting closed with a number by the male chorus and Rev. J. T. Davis pronounced the benediction.

There were about one hundred twenty at the service, more than half of them being strangers to us and citizens of Orange.

We all considered it a very successful opening for our evangelistic work on the Pacific Coast.

I am enclosing one of the folders which we are handing out in Orange.

Two loads went down tonight, including Paul Bolsen with his marimbaphone and Mrs. Lester Van Meter with her guitar.

May God give the boys courage and strength for this work.

Yours in His Name,

MRS. G. E. OSBORN,
Pacific Coast Correspondent.

August 4, 1930.

HEAD OF GRANGE ACCEPTS MORROW CHALLENGE

Louis J. Taber, of Columbus, Ohio, master of the National Grange, speaking recently over a nation-wide radio hook-up, stated that the recent New Jersey primary election was a challenge to the dry forces of "repeal with the return of the saloon," as opposed to the retention of the Eighteenth Amendment and prohibition," and added, according to the Associated Press,

"We should rejoice that the new senator stands for repeal rather than nullification. The issue is unmistakable. The challenge will be accepted by the dry forces. On the one hand, we have repeal with the return of the saloon; on the other hand, the Eighteenth Amendment and prohibition. Repeal will never come if the American people recognize that with the Eighteenth Amendment out of the Constitution permission will be given to sell intoxicating liquors."

—Union Signal.

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

MINUTES OF WOMAN'S BOARD

The Woman's Board met Sunday, August 10, 1930, with Mrs. G. H. Trainer, Salem, W. Va.

Members present: Mrs. H. C. Van Horn, Miss Alberta Davis, Mrs. L. R. Polan, Mrs. Roy F. Randolph, Mrs. Edward Davis, Mrs. George B. Shaw, Mrs. G. H. Trainer and Mrs. Oris O. Stutler.

The meeting was called to order by the president. Mrs. G. H. Trainer read 1 Corinthians 13. Prayer was offered by Mrs. Van Horn.

The minutes of the previous meeting were read.

The treasurer's report was read and adopted and is as follows:

MRS. L. R. POLAN, *Treasurer*
In account with
THE WOMAN'S EXECUTIVE BOARD

<i>Receipts</i>	
Balance July 11, 1930	\$289.05
H. R. Crandall	
Onward Movement	\$10.56
White Cloud Ladies' Aid	25.00
	35.56
	\$324.61

<i>Expenditures</i>	
Abingdon Press—Literature	\$ 7.50
Mrs. Oris O. Stutler—Report blanks	2.50
Fouke Ladies' Aid—Prize for June	2.50
	\$ 12.00
Balance August 9, 1930	312.61
	\$324.61

The following societies reported for the RECORDER Reading Contest: Hammond society, Hammond, La.; Loyal Workers, Rockville, R. I.; Fouke S. D. B. Ladies' Aid, Fouke, Ark.; Milton S. D. B. Circle No. 2, Milton, Wis.; Ladies' Aid society, Salem, W. Va.

The program committee for the woman's breakfast hour at Conference reported progress.

It was voted that the chairman of the program committee be instructed to prepare printed programs for the woman's breakfast hour at Conference.

It was voted to send a vote of thanks to Mr. M. Wardner Davis and Mr. L. R. Polan for the auditing of the treasurer's annual report.

It was voted to instruct the treasurer to send \$200 to the Missionary Board.

Mrs. H. C. Van Horn presented her resignation as member of the board, due to her moving into another field of labor.

It was voted that we accept the resignation of Mrs. Van Horn.

The board wishes to express to Mrs. Van Horn our regrets that she is leaving us; also our appreciation of her work for the past year with us, and wish her much success and happiness in her new field of service.

The questions for the September READING Contest were read.

The minutes were read and approved.

Adjourned to meet with Mrs. G. H. Trainer in September.

MRS. H. C. VAN HORN,
President,

MRS. ORIS O. STUTLER,
Secretary.

WATERMELON REAL FOOD

No one really needs any inducement to eat "water-mel-on, red ripe to de rind." With them now in season everyone everywhere is enjoying this luscious ellipsoidal fruit of the cucumber family, particularly on hot days. And there are many different ways of serving watermelon. But most people are inclined to regard the fruit as a delicacy when in reality it is a valuable food. Watermelons are an excellent source of vitamin A, that essential to growth and physical well-being. They are also good sources of vitamin C, so much required for the development of good teeth and for body nourishment. Vitamins B and D, the appetite and digestion regulating, and the antirachitic vitamins, are also present.

—Pathfinder.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BEREA, W. VA.
Contributing Editor

WHAT IS BEFORE US?

By the time this reaches its readers, Conference will be past. Its inspiration or its lack of it, its good or its ill, will be a matter of history; but its effects will be with us, let us trust, for good and for inspiration.

The Young People's Board has already sent out plans for this coming year. These plans closely coincide with the Christian Endeavor topics for September; so we can profitably spend the month in reviewing them and planning activity. We hope to reproduce them in this department, week by week.

This week Miss Burdick's "Crusade Plans" fit precisely with the topic, and we are giving them under that head.

YOUNG PEOPLE'S DEPARTMENT PLANS

This department should increase in helpfulness, interest, and usefulness during the year. A few suggestions as to how it should be done:

I can not make a Young People's Department. I wouldn't if I could. You must do that. I can only get it in shape, as you send it to me. Here are some things we need:

More news from societies. Every society should have a RECORDER correspondent, who would keep in direct touch with this department, to report your activity. In the near future I hope to mail to each society a postcard asking for news.

More articles of interest to young people. Some such have appeared from time to time, sometimes in this department, sometimes out of it. Let's keep them together. Mail them to me, or to the RECORDER, marked "For Young People's Department."

More stories. Miss Larkin in "The Rainbow of Promise" has proved that Seventh Day Baptists can write good,

wholesome, and helpful fiction. We have another serial story now on hand, which we hope to begin soon. We could use a few good short stories.

Interesting, practical helps for Christian Endeavor meetings.

Suggestions from you as to how to improve this department.

C. A. B.

OUR CRUSADE PLANS

*Christian Endeavor Topic for Sabbath Day,
September 6, 1930*

DAILY READINGS

Sunday—Soul-winning (Matt. 4: 18-20)
Monday—The good citizen (Pa. 24: 1-5)
Tuesday—Good will to men (Luke 2: 13, 14)
Wednesday—A soul won (Acts 16: 25-33)
Thursday—Citizenship principles (Rom. 13: 1-8)
Friday—World peace (Isa. 2: 1-5)
Sabbath Day—Topic: Our crusade plans (Exod. 33: 12-15. Consecration meeting)

DEFINITE PLANS FOR A YEAR OF PROGRESS
MARJORIE BURDICK

The division of interests of Christian work is very well put forth in the Christian Endeavor Chart, "Crusade with Christ." Would it not be possible for every society or group of young people such as a Sabbath school class, to meet and plan the year's work with a purpose of giving every young person a balanced, well-planned program in *worship, service, instruction, recreation, and fellowship.*

In our plans can we not be creative, not just take over some other person's work without any exercise of our own powers? In other words, be original but avoid the spectacular. Be sincere and earnest, not do things for "show."

Could not the entire society, after officers and committees are chosen, spend a day in a quiet spot making definite plans for the coming year. Committees could meet under leadership and do creative thinking and planning. Such a day could be made very helpful if well planned and entered into with earnestness.

Set your goals and plan to work toward them.

Send in your plans and goals to the Young People's Board and let us know from time to time of your progress. We will be glad to have you share your ideas and plans with other young people through our page in the SABBATH RECORDER and through bulletins.

Suggestions for making definite plans for the work of the year "Crusade With Christ"

I. Worship

1. Personal Devotions

Daily devotions—individuals choose and follow a definite study. Enter into the Quiet Hour with zeal and purpose and the results will be immeasurable.

2. Family Devotions

Encourage such in all homes. "The effectual fervent prayer of a righteous man availeth much." James 5: 16.

3. Group Worship

Plan the Christian Endeavor services with a theme, with music, prayer, etc., on this theme. Put aside frivolity, and *worship*. Worship to God should call forth the best from us—the best singing, the best of music, the best of talks, helps, prayers and meditation, and through all, the greatest earnestness we can give.

4. Church Worship

Emphasize loyalty to the church and her organizations. "For Christ and the Church."

II. Instruction

5. Organization

Organize the society for the most effective Christian work. Use the Activities Chart as a guide to Committee and society work. Set your goal and work for it.

6. Meetings

Work for sincerity and creativity.

7. Study Classes

Plan study groups that are purposeful. Study to become good leaders fitted for the tasks which Christians must face. Apply the subjects studied.

8. Literature

Put aside money for the purpose of buying up-to-date helps for committees and officers. Subscribe for the *Christian Endeavor World*. Encourage regular reading of the SABBATH RECORDER.

9. Conferences and Conventions

Use such as a means for learning about the best and most helpful ways of doing things. In so far as possible, have delegates and expect them to bring back suggestions and encouragement to the home group.

III. Service

10. Evangelism

Definitely plan to help Young People to become Christians and join their talents and time in aiding the church in her various organizations.

11. Stewardship

Plan to give of self—in the service of others. time—to the organizations of the church. talents—to aid in the work of Christ and the Church.

money—the tithe or more to religious work. "Boost the Budget." If money is not given to support this work, the work can not progress and every individual in the denomination will suffer and many outside will feel a great loss.

12. Serving the Church and Pastor

Get behind your pastor and his plans, help him in working for Christian character; forget differences of *opinions* and live out the things Jesus *told us to do*.

13. Christian Citizenship

Learn what it means to be a Christian citizen and *be it*.

14. World Friendship

Work for the love as taught by Jesus. World friendship begins right at home in the heart of each individual.

IV. Recreation and Fellowship

15. Worthy Personal Standards

Who sets yours? Are you governed by the man of high ideals or the one of low, when you decide what you are going to do? Are your ideals worthy of a Christian?

16. Planned Recreational Program

Plan an adequate program of out-

door and indoor recreation for the young people. "Standard Socials."

17. Fellowship with Other Young People of our Denomination and Community.

Take advantage of such. Co-operate.

Keep in touch with the board.

18. Fellowship with Young People of the State, the Nation and the World.

Observe Christian Endeavor week. Be acquainted and co-operate with other Christian movements.

Know your state workers and let them help you.

QUIET HOUR THOUGHTS

LYLE CRANDALL

"My presence shall go with thee, and I will give thee rest." We must take the Lord with us in all of our plans. He has promised to go with us and to help us.

A very important crusade plan which we should be interested in is that of soul winning. In order to win souls to Christ we must have strength and power from on high. We can gain this through prayer. Let us go to our heavenly Father often in prayer, asking him to help us win souls to him, and to give us the strength we need for the task. Have prayer lists, and pray for definite individuals. The results will be surprising.

"The effectual, fervent prayer of a righteous man availeth much." Let us be definite in our plans for Christian work.

"There's many an industrious man,
Who never gets ahead,
Because he does not think and plan,
But trusts to luck instead.

He's not a slacker or a shirk,
This plodder in life's grind;
But though he always minds his work,
He never works his mind."

QUIET HOUR PLANS FOR THE YEAR

Now, in the United States we express our religion in action. The Quiet Hour helps give us a religious experience and gives our efforts power and direction.

It is encouraging to know of our many great men who acknowledged the power of prayer.

Benjamin Franklin said, "For knowl-

edge and literature and every useful art, for my friends and their prosperity, and for the fewness of my enemies, Good God, I thank thee."

Washington on resigning his commission, said, "I close this last solemn act of my official life by commending the interests of our dearest country to the protection of Almighty God."

When John Wanamaker was starting in business he tried for two days to get credit in New York. At the end of the second day his companion found him on his knees praying for credit.

Roger Babson says, "Prayer is the wire that connects man with the Holy Spirit, the great source of abundant power."

Endeavorers acknowledge this power. The Quiet Hour pledge reads "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

To help prevent our prayers from becoming mere repetitions, to help us not to forget the many things which need our prayers, and to give us the advantage of united effort, I am planning to send at the beginning of each month a list of things to pray for. Help me make this list effective. What do you need above everything else? Tell me and I will pass it on to the Quiet Hour Comrades throughout the denomination.

If you have blessings as a result of your Quiet Hour experience, such as answered prayer or a deeper spiritual life, help others by telling it through the Young People's Page of the SABBATH RECORDER.

A good way to organize for Quiet Hour work is for the comrades to have a short pre-prayer service before the Christian Endeavor prayer meeting. Use the prayer list I will send you as a basis, add the things your local conditions call for. Have one or more definite subjects for prayer for the coming week.

We don't understand prayer any more than we understand electricity, but we know they both work.

Marjorie Burdick says in her "Definite Plans for a Year of Progress," "Enter

into the Quiet Hour with zeal and purpose and the results will be immeasurable."

L. E. BABCOCK,
Quiet Hour Superintendent.

R. 5, Box 165 A,
Battle Creek, Mich.

THE LIGHT OF THE INDIVIDUAL LIFE

BERNICE MALTBY

(Given in young people's hour, Central Association)

We are to spend a time tonight thinking about light, not the light which is beneficial to us only when clouds and darkness are over the land, but the light which every life needs at every hour of the day as well as the night; not the light which we turn off or on at pleasure, but the light which, once lighted, burns with a steady and increasing brightness as long as this life goes on, and even into the endless ages beyond. It is the light of the soul of which I speak.

I do not need to tell you what this light is, for ever since the revelation of God, Christ has been the light of the individual life. It is his Spirit in the soul of man which serves as the illumination for his pathway. From the time since the Spirit of God first came into the world, it has been the power which has moved men to deeds of self-sacrificing love.

When Christ had ascended into heaven, and in his place was left to the disciples his spiritual presence, we find that they actually knew him far better, and knew his aims and purposes far better, in their purely spiritual relationship to him than they did in the days of his flesh. Had not this been true, there would have been no Christian Church. His disciples would have gone back to their fishing and their other occupations, with only hallowed memories in their disillusioned lives. It was the dominating presence of the Spirit of Christ renewing their lives, giving them new spiritual experiences out of which their writings, recorded in the New Testament, came. Christ did not exist as an experience and a literature until the spiritual presence of Jesus Christ mastered and illumined the lives of his disciples.

The light touched off in the souls of the disciples has been passed on from life to life, from church to church, from nation to

nation. The living Spirit of Christ has been the supreme secret in the lives of saints, martyrs, and missionaries. It has been the triumphant fact in hymns and devotional literature which have been the inspiration of Christians for centuries; so that this light of the spiritual presence of Jesus Christ is the very heart of Christianity.

Moreover the light is within reach of all. We need not wait, as when electricity first comes to a vicinity, until there are enough others desiring this superior light to make it pay the company to install electricity; but each person, for the mere asking, may have this illumination in his own life without cost. God doesn't need to wait for a whole community to accept his Spirit, but whenever *one* individual is ready to accept the light, God is ready to turn it on with all its brilliance, and then the light spreads from one life to another.

"Thy word is a lamp unto my feet, and a light unto my path." If a person is willing to have his path thus illumined by God's Spirit, he has at hand counsel for every difficulty, comfort for every trouble, guidance in all perplexity. If he decides to follow the pathway illumined by God's Spirit, there will come with the light a steadfast resolve to keep to this path. Perpetual peril can not drive him away from it. Traps and snares of the wicked fail, for they are never placed where the light shines on them, but where there is no light. There will also come unbounded gratitude to the Giver of the light, who has made life sweet and the way beautiful because it is no longer dark.

But if this Word is to illumine our path, we must take the Word, keep it continually, and bring it to bear on the path we are to take. Many turn the light of the Word skywards, or backwards, or on the right hand or the left. Hold it down on your own path. It is not just a general light for the guidance of our route; it is something to hold close, to show us the direction of each step in life that we take.

We must not keep the light to ourselves, but must let our light so shine before men, that they may glorify our heavenly Father as the author of all good that we may do. If our gospel be hid, it is hid to them that are lost. In whom the god of this world

hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord.

You need the light of the spiritual presence of Christ, and I need the light. The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? So let us gird ourselves for his service, with our lights burning, like men that wait for their lord.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon them. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon them, and his glory shall be seen upon thee."

YOUTH'S LOYALTY

MARION BURROWS

(Given in young people's hour, Western Association)

When I was asked to think upon this topic, it was easy to say, "I haven't time." But how much loyalty would I have? How much loyalty to my duty, to my friends, and to my church? But the least we can do is to do our best, our all.

To be loyal is a lesson which every individual should learn early in life. To be loyal is to be true blue, to be honest, and to be faithful.

Why should youth have honesty? We are taught in the Ten Commandments not to steal. But does that mean we can copy someone's paper in our examinations at school or report that we have read so many hours on a book when we haven't? I should call this dishonesty and I think you will agree with me. So let's be loyal in our school work as well.

Is it necessary for youth to have faithfulness? Most certainly; if we are a rising generation we will have to prove that our characteristics are higher and that our world is enlarged in faith, in honesty, and in fidelity. We must have more loyalty, fidelity, faithfulness, and more honesty than any preceding generation in order to keep up with the other part of ourselves which is growing so fast.

What if Andrew had been disloyal to Jesus and had not brought other men to

follow Jesus? What if Washington or Lincoln had not been loyal to his country? What would become of our denomination if we did not have our loyal leaders of today? Where would our nation stand as a world leader and Christian nation if the presidents and other officials were disloyal?

Bringing the thought nearer home, we have to have loyalty in the church, in the home, in the school, and in every other institution in order that that institution will live and be worth while.

Every day we are in need of more Andrews, Lincolns, and Washingtons. Who are going to take their places? The youth of today are. But in order to fulfill such responsible places they will have to be loyal—loyal to their God and to their work.

In closing I would like to leave the words of the song, "Our Best."

Hear ye the Master's call,
"Give me thy best."
For, be it great or small,
That is his test.

Do then the best you can,
Not for reward,
Not for the praise of man,
But for the Lord.

Every work for Jesus
Will be blest;
But he asks from everyone,
His best.

Our talents may be few,
These may be small,
But unto him is due
Our best, our all.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—A Christian spirit (1 Pet. 1: 22)
Monday—Christian service (Matt. 20: 25-28)
Tuesday—Obedience to superiors (1 Pet. 2: 13-15)
Wednesday—The Golden Rule in school (Luke 6: 31)
Thursday—Christian thoughtfulness (Rom. 15: 1-3)
Friday—How to deal with enemies (Rom. 12: 17-21)
Sabbath Day—Topic: Being a Christian at school (Phil. 2: 3-12. Consecration Meeting)

Topic for Sabbath Day, September 6, 1930

FOR THE LEADER

Choose two or three of the following questions for prepared papers. Let all be

answered with "yes" or "no" by members in the meeting. Discuss as many of them as seem to need discussion:

Should a Christian in school
Be a bully? Be easily angered? Right wrongs done others? Pass on gossip? Defend the absent? Obey school rules? Defy authority? Be active in good sports? Carry a hip flask? Play hard? Work hard? Win some to Christ? Be more courteous and kind than others?

How do you think Christ would answer these questions?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Does it sometimes seem a bit difficult to teach juniors how to pray and the value of prayer? I trust this outline which I gleaned from my scrap-book of—well just everything I think may be of some use to me at sometime in my work with boys and girls and their Junior superintendents—will be as helpful to you as it has been to me.

PRAYER

What prayer is—

Talking to God. Ex. 33: 11.

Telling Jesus. Matt. 14: 12.

How to pray—

With all the heart. Jer. 29: 12, 13.

In the name of Jesus. John 14: 13.

According to God's will. 1 John 5: 14.

Earnestly. James 5: 17.

Unhurriedly. Matt. 6: 6 and Luke 6: 12.

In faith. James 1: 6.

Asking "if it be God's will." Ps. 66: 42.

When to pray—

In the morning. Ps. 5: 3.

Morning, noon, and evening. Dan. 6: 10.

In time of trouble. Ps. 107: 13.

Always. Eph. 6: 18.

Without ceasing. 1 Thess. 5: 17.

Where to pray—

In private. Matt. 6: 6.

In public. Acts 1: 14.

What to pray for—

All Christians. Eph. 6: 18.

All men. 1 Tim. 2: 1.

All things. Phil. 4: 6.

Prayer should contain—

Thanksgiving and praise. Ps. 34: 1 and Ps. 117.

Confession. Dan. 9: 4 and 1 John 1: 9.

Petition. Phil. 4: 6.

What hinders prayer—

Asking amiss. Jas. 4: 3.

Unbelief. Jas. 1: 6-7.

Iniquity in the heart. Ps. 64: 18.

When God answers prayer—

Sometimes at once. Isa. 65: 24.

Sometimes after delay. Luke 18: 7.

Sometimes differently from what we expect. 2 Cor. 12: 8-9.

God sometimes answers "Yes," sometimes, "No." His way is always best. Deut. 3: 26.

BIBLES FOR THE FLEET

When the great battleships and cruisers of the United States fleet recently anchored in the harbor as guests of our city, we seized the opportunity of reaching many thousands of young men aboard these vessels and presenting each with some portion of God's Word. There were sixty-five ships with a total of 26,816 men, for every man of which there was a volume, either a Bible, a New Testament or a Portion thereof.

This large distribution was made possible through the courtesy of the Secretary of the Navy at Washington who requested that a list of ships to be present during the fleet concentration and their location, with approximate number of personnel attached to each ship be furnished.—*American Bible Society.*

LETTERS FROM FLEET COMMANDERS

"The Bible and Testaments you so kindly sent us will be distributed next Sunday during church services. We have an attendance of over five hundred for the two services held on this ship Sunday mornings. The chaplain has them now in his care."—*U. S. S. California.*

"I will arrange with great pleasure to see that the supply of Scriptures are properly distributed to the officers and crew and on behalf of all of us I wish to express to you our sincere thanks and deep appreciation for this generous and fine interest in our personnel."—*U. S. S. Colorado.*

The above items give simple illustrations of the good work the New York Bible Society is doing, and also that their efforts are appreciated by the steamship people

EDITOR.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

THE KIND OF BOY OR GIRL JESUS WANTS ME TO BE

1 SAMUEL 3: 1-10

Junior Christian Endeavor Topic for Sabbath Day, September 6, 1930

MRS. HERBERT L. POLAN

Consecration Meeting

Dramatize the story Samuel—along with the reading of the story.

As the roll is called let every junior tell just what kind of a child he thinks Jesus would have him be.

This is a good time to make a fresh start and begin a clean slate, because it is the beginning of a new year in the public school. Many of you will be in a new room with a new teacher, and also in Sabbath school a new quarter will soon begin and a new year of lessons. Let us each decide to prepare all lessons carefully, not waiting till the last of the week or the last minute and then wonder why we did not do better. Let us always be prepared, instruct ourselves, and be alert to do the right thing at the right time.

Blackboard talk—Trim your board with

W-illing

K-ind

H-onest

I-nterested

A-mbitious

N-eat

T-eachable

D-iligent

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am sending you a story which I cut out of the paper. I liked it very much, and I hope the other children will enjoy it, too.

I haven't written to you in a long time.

FRANCES IRENE FOSTER.

Alfred Station, N. Y.,

August 5, 1930.

DEAR MRS. GREENE:

I like to read the Children's Page.

We have five pets: two little kittens and

their mother and another old cat which I like best because she catches the mice, and one little puppy named Tricksy. The kittens' names are Tiger and Whitefoot.

I have three sisters and one brother. My brother Teddy is four, my little sister is one, another sister is six, another nine, and I am seven years old. Three of us go to school—Mildred, Frances, and I. Mildred is in the first grade next year, I am in the fourth grade, and Frances is in the fourth grade, too.

I will have to close as the mail man will be along soon.

Yours sincerely,

MIRIAM ARDELLE FOSTER.

Alfred Station, N. Y.,

August 5, 1930.

DEAR FRANCES AND MIRIAM:

Your story is very good, Frances, and I am sure the children will enjoy it as much as I have. Quite a joke on Betty and Billy, wasn't it?

What a nice family of pets, Miriam. Are the cats and the puppy good friends? Our kitty, Skeezi, hasn't one bit of use for dogs of any age or any kind, and even the smell of a dog causes him to growl ferociously, although he is naturally a very good natured cat.

It surely has been quite a while since you have written and I hope you will not wait so long next time.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have not had any letters from Verona in a long time, so I thought I would write to you.

I am eleven years old and will be in the eighth grade next year. My teacher is Mrs. Pritchard, the same as last year. I like her very much.

I am going to be one of the big girls in school now, as the bigger ones are going to high school.

In Sabbath school I have gone in a higher class. My teacher is Sylvia Babcock. I like her very much.

We have a new pastor in our church. His name is Mr. Sorensen. We like him very much. He has three children, two boys and a girl. I like the girl very well.

Well I must close or my letter will be too long to put in the Children's Page.

Your friend,
EULA LENNON.

Rome, N. Y.,
August 12, 1930.

DEAR EULA:

I was thinking it was about time I was getting another letter from Verona, for as you say, it has been some time since anyone has written from there. I am pleased that you have written.

You are making very good advancement in school for a girl of your age, and I am glad to know that you like your teachers; it shows that you are a good, conscientious student.

It is fine to be one of the big girls, isn't it? It makes it easy to set a good example for the younger girls, who look up to the big girls.

Be sure to write again, for we don't want Verona to get off of the RECORDER map.

Sincerely your friend,
MIZPAH S. GREENE.

THE PLAYMATE NEXT DOOR

(This story was sent by Frances Irene Foster)

Dressed in the blue overalls she was so fond of wearing, Betty was playing in the sand pile in her backyard when the family next door moved in. So she did not see that a small figure about her size stared at her for a moment with satisfaction and delight before going into the house.

At dusk that day when the lights flashed on in the next house, Betty clapped her hands joyfully. "How fine it seems to have someone living there again!" she said. "I do hope there are some children. It will be so nice if I can have a playmate next door." She went to the window from which she could best see into the other house. There was a light in the kitchen which showed her, though not very plainly, someone about her own size, wearing a pink apron, standing before the sink, washing dishes.

"Oh, goody!" cried Betty. "There's a little girl just about my age! I'm going over tomorrow to ask her to come and play with me in the sand pile."

So the following afternoon Betty rang the doorbell of the next house. Her ring was answered by a small boy. "How do you do?" said the little girl politely. "My name is Betty. I live next door. I came over to ask your sister if she would come and play with me."

The boy smiled. "My name is Billy," he replied. "I'm sorry, but I haven't any sister."

"But I saw her!" Betty cried in surprise. "Last night. She had on a pink apron and was washing dishes."

Billy's round face grew a bit red but his smile widened. "You saw me," he explained. "I was helping mother and my old clothes weren't unpacked so I put on an apron to keep from spattering my good suit." Then before Betty could say anything more he continued, "I hope your brother will come over and see me soon. He looked just about my size. I'm so glad to find a playmate next door."

"My brother!" exclaimed Betty in great amazement. "Why, what do you mean? I haven't any brother."

"No brother!" cried Billy, in equal surprise. "But I saw him yesterday when we came. He wore a pair of blue overalls and was playing in a sand pile behind your house."

Betty giggled. "You saw me," she said. "I often wear overalls when I play in the sand. So we were both fooled. Well," she went on, "as you haven't any sister and I haven't any brother I guess we'll just have to make the best of each other for next door playmates. Could you come over and play in the sand pile with me now?"

"Just wait till I ask mother," said Billy and five minutes later two small figures were very busy with pails and shovels happily building a sand mountain with a tunnel through its base.

—Selected.

To be like Christ in his love is far more than to be like him in his knowledge, if we were forced to choose between them; but they harmonize and strengthen each other; more knowledge will help us to love more; and more love help us to know more.

—A. H. K.

OUR PULPIT

"STEADFAST" AND "ABOUNDING"

REV. A. J. C. BOND

Pastor of the Seventh Day Baptist Church of Christ, Plainfield, N. J.

SERMON FOR SABBATH, SEPTEMBER 6, 1930

Text—1 Corinthians 15: 1-8.

ORDER OF SERVICE

ORGAN PRELUDE
DOXOLOGY
RESPONSIVE READING
HYMN
NOTICES
OFFERING
SCRIPTURE READING
PRAYER
HYMN
SERMON
HYMN
BENEDICTION

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

In a personal letter to an American friend, written before the World War, Dr. Rudolph Eucken is reported to have said: "If Christianity is to conquer the world, it must, on the one hand, return to its own living roots, and on the other, apply itself in ever widening circles to the problems of the present time." Surely those words are no less meaningful now than they were back there before those mad days and their disillusioning aftermath.

The words of my theme fairly represent the thoughts that were in the mind of Doctor Eucken. We will become steadfast as we return to the roots of Christianity; and to abound in the work of the Lord is to apply Christianity to the problems of the present. One stands for quality of life, and the other represents the outreach of life.

Even before the war there were many

evidences of a genuine effort on the part of the Church to apply the principles of Christianity in "ever widening circles" to the problems of our modern world. I myself was active in the Inter-Church World Movement, and back of that the Men and Religion Forward Movement. I attended their conferences, and in the former movement was chairman of the country life survey committee for my own state. Even then I had some misgivings, I well remember; and wondered if in these efforts the Church did not fail to get back to the "living roots" of Christianity.

Men were engaging in what they termed "social service," but too often they ignored the basic that while the world's ills are to be cured by the application of the principles of Christianity, those principles can neither be comprehended nor received apart from the manifestation of the spirit of Christ in the lives of those who have fellowship with him. Our first duty therefore is to go back and make a re-study of the living roots of our faith, and for a re-examination of ourselves in view of the light which may be shed by that new revelation.

The Christian Church throughout the world is centering its attention this year upon Pentecost in commemoration of the nineteen-hundredth anniversary of the first Pentecost at Jerusalem, reckoned as the birthday of the Church. In going back to Pentecost Christians are getting close to living roots, but let us not forget that that occasion was but the demonstration of a power which had its source in something that went before. To get back to the source of that power we must go back to Christ. We must re-discover the Jesus of the gospels, whose life potency was released at Pentecost in the person and presence of the Holy Spirit. What we chiefly need today is an abiding conviction that that Divine Presence is active over the whole field of our present life, helping our infirmities, re-enforcing our powers, and kindling every new vision.

I have read somewhere a description of a storm at sea as described by Robert Louis Stevenson in one of his books. The captain and all the passengers are hud-

dled in the cabin while the ship is pitched and tossed about by the wind, and almost swallowed up by the waves. The captain knows they are nearing the rocks and he feels utterly helpless. He will not let a single passenger go on deck for fear he will be swept overboard. Finally one man slips out and carefully makes his way across the wind-swept deck toward the pilot house. He can not get near enough to be heard or to hear the pilot above the roar of the storm. He comes near enough however to see the pilot, who looks at him and smiles as he turns his ship away from the rocks. Then the man fights his way back to the cabin, and announces to the frightened group still huddled there in terror, "All is well, I have seen the pilot and he smiled." Men need to get a glimpse of the Pilot's face as they sail life's sea, until they can sing with the poet,

My bark is wafted to the strand
By truth divine;
And on its helm there rests a hand
Other than mine.

One who knows in storms to sail
I have on board;
Above the roaring of the gale
I hear my Lord.

Safe to the land! Safe to the land!
The end is this.
And then with him go hand in hand,
Far into bliss.

Christians ought to be as sure of Jesus Christ as the frightened passenger was when he had seen his pilot's smiling face in the storm. But the fact is many are disturbed concerning the Christian faith, and are uncertain with respect to their own belief. In many cases, among college young people especially, traditional conceptions have had to give place to such conceptions as are in harmony with their findings in the field of science. For some it has seemed that the foundations had been taken from under them, as they were forced to leave behind these traditional views. On the other hand, I am confident that there are many whose faith has a firmer foundation than ever before. Dean Inge said the other day that natural science has furnished us during recent years our chief revelation of God. The knowledge which we gain through the study of the natural sciences reveals

to us God and his ways in the world. The president of one of our American colleges said recently in a public address: "Our science must become increasingly religious, and our religion must become increasingly scientific. Whenever faith hesitates to walk with science in laboratory, field, and garden, it puts God on the defensive in the presence of his own hand-work. There is nothing to be feared from science except the fear of science. The finest faith rests on the top end of the most perfect knowledge."

In quoting this statement from President Harmon of Transylvania College I do not mean to intimate that knowledge is religion. But truth in any field can not be alien to God. And beyond all that we may learn in laboratory or field the supreme revelation of God in Jesus Christ. Unless we know him, experience his fellowship, and live in his love, all other knowledge is as futile as a rope of sand.

But skepticism is not so much a mental problem as it is a moral problem. Dr. Frederick Lynch said recently that most of the skepticism of our present time is due to the effort which people make to escape the Ten Commandments. We say we do not believe this, and we do not believe that, because we do not want to do this, or that. We try to make our escape through a confession of doubt, which doubt would disappear if we set out to live in harmony with the revealed will of God.

The religion of Jesus becomes an inward experience, a source of personal power, a quenchless spirit of hope and faith and love that all centers in and flows forth from the apprehension of Christ and from fellowship with him as a living inward personal presence. "Under every form and character of human life, beneath all needs, deeper than despair, and more native to man than sin itself, lies the power of the heart to turn to Christ."

It is this assurance of the abiding presence of the Master that makes us steadfast.

When, passing southward, I may cross the line
Between the Arctic and Atlantic Oceans;
I may not know, by any test of mine,
By any startling signs or strange commotions
Across my track.

But if the days grow sweeter, one by one,
And e'en the icebergs melt their hardened faces,
And sailors linger, basking in the sun,
I know I must have made the change of places
Some distance back.

When, answering timidly the Masters call,
I pace the bourne of life in coming to him,
When in my love for him I gave up all;
The very moment when I thought I knew him,
I can not tell.

But, as unceasingly I feel his love;
As this cold heart is melted to o'erflowing,
As now so clear the light comes from above,
I wonder at the change, and pass on, knowing
That all is well.

The soul is not content simply to know that God is, nor is it satisfied with the knowledge that the Deity possesses certain abstract attributes, perfect and holy thought they be. What we crave is fellowship—fellowship with one who knows us better than we know ourselves, and One who can do for us what no one else can do. Above all, we want in this world of change and shift and of passing shadows, some satisfying assurance of permanence.

From his first public declaration of the divine imperative to be about his Father's business to the final committal of his spirit into the hands of his Father, Jesus rested in the confidence that the spiritual verities of the universe can not fail. Not intermittently, or on special occasions only, was it given him to see the meaning for humanity of the unfailing love of a wise and eternal God. This faith was the constant source of his strength, and the unfailing dynamic of his ministry. True he often sought the quiet of the mountain where the blandishments of men, and their criticisms as well, might be seen in their right perspective, and where the choking fogs of earth might be dispelled by a fresh breeze from heaven. But these special experiences only strengthened his confidence in the constant companionship of the ever present Father. The mountain top communion made available for the valley experiences of life the eternal resources of heaven.

Not long since I was in a meeting in a certain city which was remarkable for the number of persons who arose to bear testimony to the presence of Jesus in their lives to save and to keep. Many had experienced his abiding presence through

many years, and his companionship had grown more real and precious as the days went by. As I sat on the platform where I could look into the honest and happy faces of these men and women, I did not doubt the reality of their experience of personal fellowship with Christ. After the meeting had progressed a little, I saw a man enter and place a suitcase on the window sill at the rear of the room, and on the side of this suitcase, in plain view from where I was sitting was written in large letters this sentence, "Jesus is coming soon." That sentence seemed like a denial of all that had been said up to that point, and when it came my time to speak I said, "Someone has placed in plain view from here the sentence, 'Jesus is coming soon.' It seems to me that ought to be changed to read, 'Jesus is here.'" I never spoke more sincerely, and my request for a revision of the sentence grew not only out of what I had seen and felt in that service but out of the deep convictions of my heart.

To set a time for the Savior's return, or to direct our thought continually to such a consummation in the near future, seems to me to interfere with a wholesome and stimulating consciousness of his presence here and now. Some have a feeling that his physical presence would bring relief to a burdened world. Jesus taught that his physical body circumscribed and restricted his powers, and that only when he had departed from his disciples, and the Holy Spirit had come, would the full ministry of his kingdom be operative.

"Greater works than these shall you do," Jesus said to his disciples, "because I go to my Father." Jesus came and lived his life on earth giving to man the best possible revelation of the Father. He went away again in order to make available to every man, and not to a restricted few, the abiding fellowship of the Father through the Holy Spirit. In that fellowship men would be able to do the "greater works." We have waited too long already for some cataclysmic interference in the world to bring it healing. What we need to do is to realize the divine forces already present in the world sufficient for every human ill, and to direct them to the world's healing.

Friends, my point is that God has been in this world from the beginning, and that he is still here working out his purposes through men who can recognize his presence, and who seek to do his will; through men who abide and who therefore abound.

AMERICAN SABBATH TRACT SOCIETY— MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, July 13, at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Winfred R. Harris, Asa F. Randolph, Ahva J. C. Bond, Theodore L. Gardiner, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Courtland V. Davis, Assistant Corresponding Secretary Bernice A. Brewer, and Business Manager L. Harrison North.

Visitors present: Mrs. A. J. C. Bond, Miss Dorothy Hubbard.

The board joined in repeating the Lord's Prayer.

Reading of the minutes of the last meeting.

Assistant Corresponding Secretary Bernice A. Brewer reported and read letters from the following:

1. The International Missionary Council of New York, requesting information as to any financial support the American Sabbath Tract Society is giving toward the development of Christian literature in foreign lands.

2. Rev. H. Eugene Davis, relative to contributions desired of our colleges, boards, and interested people, to aid the procurement of equipment for the two buildings in the China field now nearing completion.

3. Rev. E. R. Lewis, Gentry, Ark., requesting that someone be sent to occupy the Tract Society hour at the Southwestern Association, to be held August 1, 1930.

Also, there was read the report to be presented at the General Conference to be held in Salem, W. Va., August 19-24.

The report was approved as read.

It was voted that the secretary of the Missionary Society, Rev. W. L. Burdick, be requested to represent the Tract Society

at the Northwestern and Southwestern associations; the Tract Society to bear one-half of his expenses incurred thereon.

Voted that copies of the letter received from Rev. H. Eugene Davis be placed in the hands of each member of the board for further consideration.

Leader in Sabbath Promotion, Rev. Ahva J. C. Bond, reported informally his visit to the North Loup Church and the Teen-Age Conference held at that time. Young people in number about seventy-five were in attendance from North Loup, Nortonville, Denver, and Calora.

In the absence of the Treasurer, her audited annual and fourth quarterly reports for the period ending June 30, 1930, were presented by Vice-President William C. Hubbard.

Reports adopted.

The Committee on the Distribution of Literature reported with recommendations.

Pursuant to the desire of the members of the board, the report was laid on the table until after presentation of the report of the Budget Committee.

The chairman of the Supervisory Committee reported informally regarding the Maintenance Fund.

Harrison North, business manager for the publishing house, presented the financial statement as of June 30, 1930; also the statement of income, profit, and loss for the period ending June 30, 1930.

(These reports will be printed later in connection with the Annual Report of the Tract Society.)

Voted the adoption of the report.

Rev. A. J. C. Bond, for the Teen-Age Committee, advised that the Lewis Summer Camp for boys would open July 17, and that the camp for girls would follow two weeks later. He also reported contemplated camps in West Virginia and Michigan.

For the Budget Committee, Mr. Alexander W. Vars presented the committee's annual report.

After considerable discussion, it was voted that the report be referred back to the committee for revision and presented at the regular meeting of the board, August 10.

The report of the Committee on the Distribution of Literature, which pursuant to

action of the board had been laid on the table until after the report of the Budget Committee, was taken therefrom for action. The report follows:

To the Board of Directors
American Sabbath Tract Society:

Your Committee on the Distribution of Literature would respectfully recommend as follows:

1. Printing of 5,000 copies *Seventh Day Baptists as Distinguished from Seventh Day Adventists* at an approximate cost of \$115.
2. Printing of 2,000 copies of *Origin of Sunday as a Christian (?) Festival* at an approximate cost of \$70.
3. Printing of 5,000 copies, *Expose of Faith and Practice* at an approximate cost of \$45.
4. Printing of 2,000 copies, *A Lawyer's View of Sabbath and Sunday* at an approximate cost of \$42.50.
5. Printing of 1,000 copies of the report of the delegate to the Lausanne Conference, 500 copies to be bound in cloth, at a total cost for printing and binding not to exceed \$325. (Postponed until adoption of budget.)

The committee would also report the following: The leader in Sabbath Promotion has been requested to prepare and compile material setting forth the attitude of Seventh Day Baptists toward Calendar Revision for distribution by the National Committee on Calendar Simplification for the United States, with offices at Rochester, N. Y.

The business manager has been instructed to move the closing paragraph of the *Expose of Faith and Practice* from that position to the inside of the front page when reprinting.

The assistant corresponding secretary has been instructed to communicate with the author of *Seventh Day Baptists as Distinguished from Seventh Day Adventists* concerning any changes which he may wish to make in this tract before reprinting.

The business manager has been requested to periodically canvass the matter of free subscriptions to the SABBATH RECORDER and make report to the committee.

Respectfully submitted,
COURTLAND V. DAVIS,
Secretary of Committee.

July 13, 1930.

After due consideration, it was voted to defer action on the fifth item of the report until after adoption of the budget at the August meeting of the board.

The balance of the report, together with the recommendations, was approved.

It was voted that a request be made for a report to be made to the board, of the work accomplished by David Sung, engaged by the board to translate tracts into the Chinese language.

The Committee on the Program of the Tract Society for the General Conference and Associations reported that representa-

tives for the Tract Society had been appointed to the association as follows:

At the Eastern Association at Berlin, N. Y., Rev. Ahva J. C. Bond.

At the Central Association at DeRuyter, N. Y., Raymond C. Burdick.

At the Western Association at Alfred, N. Y., Dean J. Nelson Norwood.

A letter was read, presenting the resignation of Clarence W. Spicer, Vice-President, and for many years a member of the board. His removal to Toledo, Ohio, makes it impossible to function as a regular member.

It was voted that the secretary express to Mr. Spicer the appreciation of the board for his many years' service and co-operation; and accepting his resignation, it regrets the severance of this relationship.

Reading of the minutes.

Adjournment.

WINFRED R. HARRIS,
Recording Secretary.

THE MOONEY-BILLINGS CASE

It appears to the average man not under the influence of the local prejudices aroused by the case, that the time has come for speedy action toward the release of Mooney and Billings, who were convicted years ago on the charge of a destructive bombing in Los Angeles. The judge who presided at their trial and ten of the eleven living jurors who found them guilty have declared that they believe the testimony was false and the prisoners guiltless of the crime charged. In addition to this, the two witnesses whose testimony convicted them have admitted perjury. These things being true, there would appear to be no legitimate grounds for keeping the men in prison. Nothing is known by the writer of this paragraph of the characters of the men. That has nothing to do with this question. No matter how objectionable a man might be in other things, there is no law for holding nor justice in holding him in prison for a crime of which the judge and jurors trying him have become convinced he was not guilty and the witnesses for which have confessed that they perjured themselves in the testimony given.

—The Presbyterian Advance.

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

THE HALT IN FOREIGN MISSIONS

The present situation in foreign missions can not be attributed to any one thing. Many things have conspired to halt missionary progress. Among them may be named the following:

1. Ignorance of missions and mission fields. The hopeful outlook at the close of the nineteenth century may have lulled many to sleep. Even that outlook had an element of discouragement in it. Even though Christianity increased one hundred and fifty per cent while the population of the world increased only fifty per cent, Christianity was not keeping pace with the increase in population.

It is doubtless true, as mission board secretaries inform us, that there is an impression abroad that the world is well covered by mission stations, and that from a geographical standpoint the missionary task is about completed. If any such impression is abroad it needs to be corrected. The combined missionary forces of the world are not overtaking the increase in the world's population. According to Doctor Turnbull "there are one hundred million more people in India today who have no idea of the meaning of Christ's name than there were when William Carey started the modern era of missions."

Yet ignorance is not the major reason. It doubtless accounts for the indifference of many people, but it does not account for the tremendous slump in missionary interest and support. At the bottom the whole problem of missions is a spiritual one.

2. There can be little doubt but that the upheaval in China is a contributing cause to the halt in missions. For years mission boards have been building large school centers in China. In some cases, it would seem, that educational evangelism has become the master method in evangelism rather than the preaching of Christ in the

power of the Holy Spirit; by which I mean that much of the educational missionary effort has been directed to the training of the intellect rather than the conversion of the heathen to Christ. Immense educational, medical, and philanthropic institutions have been built up, so that only a small fraction of missionary effort is directed toward direct personal evangelism.

Many Christians at the home base have never regarded sympathetically, this, as they felt, misdirected missionary effort. So now, when the Chinese government demands that all denominational schools shall cease teaching the Christian religion, the inevitable has happened—thousands of Christians are refusing to support these schools under such restrictions. But a far more serious situation arises, touching the whole foreign missions undertaking. Since, financially, support for these schools is a part of the combined budget for missions, the whole missionary budget suffers. And all missionary work will doubtless continue to suffer until the school problem is settled.

If China is to continue her present policy toward denominational schools, it would seem that denominations had better abandon their educational work, and give themselves directly to the building of Christian churches and the direct preaching of Christ. There seems to be little reason why mission boards should support schools in China with funds contributed for missions, if neither Jesus Christ nor the Christian religion can be taught in them. In other words, if the Christian religion is to be divorced from the schools of China, Christian schools—then China should finance her own school program.

Just now, with our own enlarged educational program, including new buildings, etc., it is hard for Seventh Day Baptists to face the possibility of closing our own schools. But Seventh Day Baptists will have to face this question unless China makes radical changes in her policy in the near future. We are not saying this with any animus in our heart. We are saying it with sadness, for we love our workers in China, and we believe in missions. In the end, unless China relents, we will be compelled to abandon our school work if we are to save the cause of missions. The alternative may present itself all too soon.

HOME NEWS

RIVERSIDE, CALIF.—Pastor Hargis and his family have gone to Orange to live six weeks, so as to assist in the gospel tent work being carried on in that city.

A reception was held in the church, recently, in honor of Rev. L. G. Osborn and family and Dr. Wayland Coon and family. They were welcomed to our church, hearts, and homes by W. R. Rood, N. O. Moore, and Mrs. Lydia Pierce.

At the close, Rev. Mr. Ballenger gave a fitting talk to our two evangelists and offered a prayer of dedication to the campaign which is about to begin in the city of Orange.

We are glad to welcome home our sisters, Mrs. Addie Hurley and our own Dora Hurley who spent last year in Milton.

Doctors H. M. Pierce and Wayland Coon are now located in their beautiful new building, "The Riverside Clinic of Medical Arts."

Mr. and Mrs. Gleason Curtis (nee Maleta Osborn) are rejoicing over the arrival of a son, "Dale Arthur," born at the Riverside Community Hospital July 28.

Mr. and Mrs. Ted Stillman are spending the summer with Mrs. Stillman's parents, Mr. and Mrs. P. B. Hurley. Mr. Stillman is taking a course in the university at Los Angeles.

Miss Ruth Stillman has returned to Milton after a short visit in the Hurley home. It is reported that she found the climate warm and the Pacific salty.

Mrs. W. B. Wells entertained a few of the old friends of Miss Reta Crouch of Albuquerque, N. M., who spent a few days here calling on friends.

Mrs. Marie Sweet Rich and her two daughters, Joanne and Shirley of New Orleans, La., and Mrs. Bessie Sweet Babcock of Rannells, Calif., have been visiting their parents, Mr. and Mrs. J. E. Sweet.

Age and youth met at the baptismal waters July 26, when Pastor Hargis baptized Mrs. Sheldon, a Sabbath convert, and Miss Margaret Babcock formerly of Rhinelander, Wis. Mr. and Mrs. Albino Davis were also received into church membership.

3. Missionary Methods. There is a growing feeling that present missionary methods are at fault. In fact, many leaders in many denominations feel that the whole scheme abroad is out of proportion, and that foreign missions should aim at making all churches, everywhere, self-supporting and economically independent. On this phase of missions I can do no better than reproduce a part of what Dr. Robert E. Speer said in the Foreign Missions Conference in 1927. Said Doctor Speer:

"There are very few who know what our missionary enterprise in China is, the immense educational, medical, and philanthropic agencies that have been built up. There are few things on earth, I imagine, that can compare with that enormous engineering that we have constructed in China. The evangelistic work is only a fraction of it, but all that machinery ought to be directed far more powerfully even than it is today toward direct evangelistic ends."

Continuing he says:

"There are ninety-nine self supporting Presbyterian churches in Japan, and there are four hundred twelve in all denominations in Japan. And there are five hundred thirty-seven self-supporting Presbyterian churches in Korea as over against thirty-two in all our missions from one end of China to the other. In the city of Peking at the maximum in all denominations you can not count more than four self-supporting churches, and one of these is questionable; and there are demoniations that have been working there for fifty or sixty years that have not one bona fide self-supporting church. My own conviction is that Christianity ought to be economically self-dependent everywhere in the world and from the beginning. That does not mean that there may not be hospitals and schools and financial aid from outside, but my conviction is that if the forms which Christianity has established make economic self-dependence impossible then we ought to scrutinize those forms and determine whether Christianity is not as vital a religion as those other religions are which have struck their root in wherever they went and from the very beginning have drawn their nourishment right up out of the soil beneath them and down from the heavens above them."

Doctor Turnbull says that many missionaries agree that if "they were beginning afresh they would initiate very different policies regarding schools and other institutions. 'But we have them on our hands,' they say, 'what shall we do with them?' A clear presentation of the whole case to the home churches would, we believe, result in an overwhelming vote that *institutions not vital to the development of the existing churches be scrapped.*"

Lone Sabbath Keepers' Page

AN UNSIGNED LETTER

Some friend in a letter describes a trip to Princeton, Mass., by way of St. Johnsbury, for a good visit with Miss Lois R. Fay, another lone Sabbath keeper with whom our readers are quite familiar through the SABBATH RECORDER. The writer is evidently an aged friend who also enjoyed some good visits with friends in Westerly and Hopkinton, where she enjoyed hospitable entertainment.

Whoever wrote the letter is evidently a loyal Seventh Day Baptist, having many friends, and we are sorry that we have no signature to the writing, which goes into particulars about matters that would be appropriate in private correspondence.

After describing her journey she says: "It does seem as though my heavenly Father was watching over me all along the way, and I can not thank him enough." General Conference comes on her birthday.

Thank God for all the dear aged mothers in Israel who are anxious to do something still for the cause they have loved so long.

EDITOR.

DEDICATION OF FIRST ALFRED CHURCH

There was a large number of worshippers in attendance at the dedicatory service of the First Alfred Church Sabbath morning, June 14.

Pastor Ehret read the following quotations concerning the Church:

The Church brings a worth while message concerning God which leads to the secret of all worth while living. It recognizes the universal hunger for God and possibility of communion with him. It reveals God as a living, personal force. It offers a partnership with him in the completion of the task of perfecting the world.

The Church offers comradeship with Jesus in all the affairs of life. It gives men a clearer understanding of the mind of Christ. It is through Christ that they come to know God. The steady discipline of in-

timiate friendship with Jesus results in men becoming like him.

The Church offers acquaintanceship with the great men of the past. In the lives of prophets and heroes and in the life of Jesus Christ the Church holds up the ideals by which character and achievement must be measured, in the call to help build the kingdom of God on earth.

The Church presents the purpose which gives deeper meaning to every thing men do. It releases through human lives the transforming power of God. It gives men a long view of life—from the great civilizations of the past to the great eternities.

The Church offers a fellowship with the great host of believers throughout the world. It gives an opportunity to work with other men for the cultivation of the spiritual life and for increasing the stock of goodness in the world. It offers membership in an organization which thinks in terms of world relations. It is the oldest and most honorable organization in existence. There is no government or business, or society or alliance of interests that touches so many people in so many ways as organized religion. In spite of its acknowledged weakness, the Church is the best institution that has ever been founded upon this earth. No other organization of any character whatsoever can compete with it in earnest and inspiring loyalty on the part of its members.

It enriches us with the noble traditions of the past; it gives us comradeship with the loftiest spirits of the present; it challenges us with the task of healing a broken, bleeding world; and it relates the whole range of life's interests to a high, spiritual purpose—that of bringing in the kingdom of God.

The Church offers a comradeship of worshippers. While it urges private devotion, it brings men together so that they may receive the inspiration which comes from united worship, and to this end it provides a vast storehouse of aids so that men may "practice the presence of God." This comradeship is the greatest brotherhood in existence; it includes all humanity, regardless of its rank, or creed, or color, or economic condition. It embraces all classes of men, from the humblest penitent to the most gifted saint.

The Church offers to men the most in-

spiring task in the world. It gives them a view of life which lifts them out of themselves and relates them to vast purposes. It has a world-wide program of social adjustment, sanctioned and empowered by religion. It offers modern men a fighting chance in the great struggle to improve the conditions of life here on earth. It asks men to devote their best talents, and their keenest wisdom, and their highest genius in making this world what it ought to be.

The Church offers a moral foundation upon which commerce may be established and character may be built. It offers men a center of human interests, an opportunity for unselfish service, the loftiest personal ideals, the finest fellowship, the greatest moral adventure in human experience, a program for personal living, a social passion that will build a new social order, a vital contact with the great elements of culture, a faith that destroys all fear, a source of power unparalleled, a place of leadership for every man who possesses real ability, an assurance of ultimate victory.

The Church offers to men a solution of the problem of sin, a thorough toning up of their inner lives, a method of expression for the very things that men desire to express, comfort and strength when trials come and sorrows weigh upon the heart, an enlargement of life's meaning, guidance in life's endeavors, and assurance of life's outcome. It offers a message of courage and hope, the gift of wisdom in time of perplexity, the assurance of perfect peace, emancipation from ignorance through the truth which makes all men free, and the power of eternal life.

This, the Alfred Church has offered in the past, and now our reconstructed church will continue in this line of endeavor, and you shall share in its benefits.

He also gave a number of historical facts concerning the organization and history of the church, to which we have added considerable matter from the history of the church published in the last "Allegheny County History."

The first movement for church organization of the Seventh Day Baptists in Allegheny County was in March, 1812, at Alfred. Stephen Coon, Sr., called a meeting held July 4, 1812, resulting in the adoption of

articles of faith and a covenant, subscribed to by Stephen Coon, Sr., Nathan Green, George Lanphear, William Saunders, Luke Maxson, William Davis, Edward Green, and their wives, also Maxson Green, James Fisk, Rebecca Stillman, Betty Wells, Sally Coon, and Nancy Teater. These covenanted "to keep up meetings on the Sabbath." Their numbers increased rapidly. Stephen Coon, Sr., was their leader; their meetings were held in the "Coontown" schoolhouse, located across from the present State Farm barns. Besides a regular meeting on Sabbath days, a business meeting was held on the first "sixth day" of each month. The records show that these meetings were well attended by both sexes. David Satterlee was invited to "improve his gift," as a preacher of the gospel. The church was visited in October, 1812, by Elder William Satterlee, from Berlin, with reference to organization and connection with the Seventh Day Baptist General Conference. The services of David Satterlee as evangelist were continued. Stephen Coon, Sr., was ordained deacon and Nathan Green elected standing clerk. Abel Burdick, George Stillman, Elisha Coon, and Edward W. Burdick from the Seventh Day Baptist Church, Berlin, and Daniel Babcock from Batavia, united with the society in 1815. October 4, 1816, George Stillman, Clark Crandall, Daniel Babcock, Abel Burdick, Abram C. Crandall, Richard Hull, and Nathan Green, were appointed to draft a constitution for a church organization. On October 18, the constitution was unanimously adopted, "provided the Conference saw fit to organize the society as a church." A council consisting of Elder Henry Clark and Charles Babcock from the Brookfield Church and George Stillman and Edward Green of the Alfred society took into consideration, on October 20, the propriety of the organization of the Alfred society as a church, and this was effected. A sermon was preached by Elder William Satterlee. Elder Henry Clark gave the right hand of fellowship to George Stillman on behalf of the society. October 21, George Stillman and Daniel Babcock were ordained deacons and authorized to administer baptism.

In January, 1817, the church voted to call on Abraham G. Crandall, Richard Hull,

Clark Crandall, Stephen Coon, and David Satterlee "to come forward in rotation, and improve their gifts as the Lord may direct." December 1, 1820, the church, with only one dissenting voice, called Richard Hull and Daniel Babcock to ordination to the ministry, and they were ordained in September, 1824. The first money for missionary purposes was raised January 5, 1821. May 6, 1822, the church voted to give Amos Satterlee, Richard Hull, and Daniel Babcock, a half-bushel of wheat each day for missionary labor in Troupsburgh and elsewhere. Clark Crandall, Stephen Coon, Amos Crandall, Oliver Coon, Luke Maxson, Ephraim Davis, Joseph Goodrich, Isaac Crandall, and Samuel Yapp were also appointed to take the lead in singing on Sabbath days. A resolution was presented by Nathan Pierce prohibiting members from joining the Masons, and "disfellowshipping" any one belonging to that fraternity. This was adopted May 30, 1822. Previous to 1836, Richard Hull and Daniel Babcock, assisted occasionally by Elder Amos Satterlee, Spencer Sweet, and Ray Greene, supplied the church as preachers. Elder Alexander Campbell then was pastor for one year. Elder Joel Greene served in 1837, and was followed by Elder Halsey H. Baker. During the winter of 1838-9, Elder Stillman Coon held meetings which resulted in the conversion of many. Forty were baptized by him in one day in a pond near Baker's Bridge—the weather being exceedingly cold, and thick ice on the pond having to be broken for the occasion.

March 3, 1839, James R. Irish, who had been principal of Alfred Academy, was called to ordination by the church and became its first regular pastor at a salary of \$300. Elder Irish's pastorate continued six years. November 1, 1840, William C. Kenyon was received by letter and December 6, he was invited to give the church a synopsis of his religious views, after which it was voted that he have a letter recommending him as a lecturer on religion. Following Elder Irish, J. L. Scott, a licentiate, supplied for a time, and was succeeded by Elder Lucius Crandall of Plainfield, N. J. In 1846, Elder Nathan V. Hull commenced a pastorate which continued until May, 1881. Rev. C. M. Lewis was pastor from Novem-

ber 6, 1881, until his death in 1883. April 29, 1883, Rev. Wardner C. Titsworth was called, and served the church until October 23, 1887, when he became professor of Latin in Alfred University. Doctor Thomas R. Williams acted as pastor until July, 1888, when Rev. W. C. Titsworth resumed his pastoral labors. Doctor Williams was recalled May 26, 1889. June 26, 1889, Boothe C. Davis was called to be pastor and commenced his labors in September, 1892, and continued for three years, when he became president of the university. Dr. Lewis A. Platts acted as supply from June until September. Rev. J. Lee Gamble commenced his labors with this church in July, 1895. Rev. L. C. Randolph became pastor in 1900, and was followed by Rev. W. L. Burdick in 1911, who remained here until 1920, when the present pastor, Rev. A. C. Ehret, came to labor here.

The deacons have been George Coon and Daniel Babcock, ordained October, 1816; Amos Burdick, Alvin Ayars, David Maxson and Amos Crandall, ordained March, 1831; Charles D. Langworthy, 1836; Nathan Lanphear, Nathan L. Maxson, 1844; George W. Allen, Josiah Witter, Alfred Lewis, Daniel Potter, 1850; Lyman Lewis, Benjamin F. Langworthy, Oliver D. Sherman, 1864; Asa Clark Burdick, 1871; Henry C. Coon, John G. Allen, Fred S. Place, Holly M. Maxson were ordained later. Formerly clerks were elected monthly, but among those who have served for considerable periods, have been Nathan Green, Charles D. Langworthy, Orra Stillman, David R. Stillman, Asa C. Burdick, A. B. Kenyon, Earl P. Saunders, Fred S. Place, V. A. Baggs, C. W. Stevens, F. L. Greene, J. N. Norwood.

The first meetinghouse was built in 1824, a wooden building about thirty-six by fifty feet, with a gallery on the sides and back end, costing \$2,500, and it stood about midway between Alfred and Alfred Station. This house was then the only church building, and accommodated the only religious organization in the town, and its location was supposed to be the best suited for that purpose; but three years later, the second church was organized and a new house built for its use.

The organization and growth of Alfred

Academy and the consequent increase of the upper settlement, rendered the location of the meetinghouse inconvenient, and during 1854 and 1855, a new and more commodious house of worship was erected in the village of Alfred at a cost of \$5,500. This edifice, having been several times remodeled and enlarged, is the same building dedicated last Sabbath, with its added beauty and convenience made since the fire of last November.

The parsonage was built in 1885 at a cost of \$5,000. The old pipe organ was installed in 1885, and the parish house was erected in 1906 at a cost of about \$9,000.

For the first sixty-two years of its existence, women had no voice in the affairs of the church. But this had one redeeming feature, in that they were not expected to help pay the expenses of the church.

The president of the board of trustees, W. A. Titsworth, then told of some of the things that had been done and accomplished by the board of trustees during the rehabilitation of the church since the fire.

THE RELATION OF THE CHURCH AND THE COLLEGE

President Davis said in part: There has been a very close and important relationship between the church and the college from the very beginning of the school. Ninety-four years ago when there were but a few scattered families in this new wilderness community, when the church had never had a pastor and worshiped in a small meetinghouse between here and Alfred Station, on what is now the state farm, Amos W. Coon, then a young man, went on foot to Schenectady, more than three hundred miles, to obtain a teacher who would come to Alfred and start a select school.

Amos Coon was an old man, about seventy years of age, when I entered Alfred, forty-five years ago. I remember very well his telling me the story of this journey, and how he had secured Bethuel Church, who came to Alfred in the autumn of 1836, and opened his select school in an upper room in the home of Luke Greene. Bethuel Church remained only one year when another Union University student, James R. Irish, was secured to carry on the school. At the end of two years Mr. Irish was asked by the church to become its pastor. He gave up

his position in the school and became the first pastor of the First Seventh Day Baptist Church of Alfred; thus the school gave to the church its first pastor, and William C. Kenyon, a third Union University student, took up the work of the school and gave his life to the development, first of the academy and then of a college.

We do not know what would have been the fate of the little church had not the school developed in its midst and given it its first pastor. The church might never have had a pastor, and it certainly would never have developed into the great church it soon became without the influence of the school and the leadership in the church which Irish, Kenyon, Allen, and others gave to it. Soon Nathan V. Hull, a great pastor and pioneer builder, came to the leadership of the church, and for thirty-five years was its outstanding pastor. Following his death came Charles M. Lewis, and then Wardner C. Titsworth. Titsworth was the pastor of the church when I entered college in 1885. During his pastorate the present parsonage was built, and the old pipe organ installed in the church. I was present at the dedication of the old organ in the fall of 1885.

So the years passed on and in 1892, thirty-eight years ago, the church called a young man before the close of his studies at Yale, hoping that he would have another long pastorate like that of Elder Hull. After three years of pleasant relationship, the college asked this young man to give up the pastorate of the church and go over into the college to become its president. The church generously gave up its pastor in the interest of the college, thus reciprocating the service of more than fifty years before when the school had given to the church its first pastor. This young man entered the presidency of the college with a heavy heart, and under many handicaps.

Now thirty-five years have passed and still these happy relationships and co-operation continue between the church and the school.

I have been thinking this morning of some of the contributions of the Alfred people to the college during these thirty-five years. One of the latest and largest of these contributions is the gift by Mrs. Kate Coats of her beautiful home on Main Street,

which is to be the home of the next president, and of future presidents for many years to come; then there is Burdick Hall given by Miss Susie M. Burdick and her mother, and the site of the Carnegie Library given by the same generous benefactors. The Green Block is also another splendid gift of the late Orson C. Green, and a year ago fifty acres were added to the campus by the gifts of Miss Susie Burdick and Mr. D. S. Burdick. On this land the new Track House has already been built, and the new Bartlett Dormitory will be begun in a few weeks. These are only a few of the generous gifts which Alfred people have made to the college. Hundreds of other self sacrificing gifts scattered through the years have helped to make our Alfred University what it is today, and have demonstrated the loyalty and co-operation of the people of the church with the school.

Aside from the gifts of material possessions, there have been a thousand gifts of kindly and helpful self sacrificing service; friendship to faculty and students; homes and sympathy and Christian culture have lavishly been given by the people of the church to the people of the college.

Today as we rededicate this church auditorium and this beautiful new organ, we turn our faces to the future and think of the co operation possible and necessary for the coming days.

I would like to spend another fifteen minutes in discussing the enlarged possibilities of the future under the new conditions in which we live, but there is not time.

There is now the Union Church made up largely of students and faculty members of other denominations who join together for worship here. This church furnishes the Union Church with a place of worship, providing generously for the needs of this Union congregation. There is an ever growing field for co-operative religious work amidst the enlarging group of students from many churches and faiths. What a field and a future for a church like this at Alfred to minister in an every widening circle of opportunities, and privileges for leadership. Alfred's material growth will ever be important to this church and community, and co-operation in that material growth will be one of the high privileges of

this church, but above and beyond the material, is the spiritual leadership which this church and community will continue to give throughout the coming years. Hundreds and thousands of students, will find in Alfred the opportunity for educational privilege and spiritual leadership, which only such a college and such a church and community can provide.

(Continued next week)

NOTICE OF ANNUAL MEETING SABBATH SCHOOL BOARD

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic," at Alfred, N. Y., Wednesday night, September 10, 1930, at 8.30 o'clock.

The meeting is called for the election of trustees and officers of the Sabbath School Board and the transaction of such other business as may properly come before the meeting.

A. LOVELLE BURDICK,
Secretary.

Milton, Wis., August 20, 1930.

YOUR EYES TOLD ME

The narrow path was rough, and galling was my load,
My mind was set to take the other wider road;
But then I met you at the forking of the trail—
And something in your eyes told me I must not fail!

Together then we journeyed holding hand in hand,
Until we reached the luring edge of lotus land;
The subtle scent did all my tempted sense assail—
But something in your eyes told me I dare not fail!

Still higher climbed the road, e'er endless on and on,
My feeble will was spent, my courage all was gone;
Disheartened, sore, unmanned, I sat me down to wail—
But something in your eyes told me I can not fail!

With might and main one more I struggled to my feet,
And staggered toward the peak where earth and heaven meet;
And then the world went black and all the sky turned pale—
But something in your eyes told me I did not fail!

—H. Samuel Fritsch.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE INTERNATIONAL CONVENTION OF RELIGIOUS EDUCATION

MRS. ELISABETH K. AUSTIN

A most picturesque drive for miles on the wide Lake Shore Boulevard along the northern shore of Lake Ontario, courtesy from the Canadian provincial and city police; the gracious English hospitality; the spacious and beautiful grounds of the Canadian National Exhibition park (the world's largest exhibition grounds), covering three hundred fifty acres on a mile and half of lake front with over one hundred buildings; and the systematic registrations of thousands of delegates who were arriving as we were to spend a week at the second quadrennial convention of the International Council of Religious Education and the celebration of the sesquicentennial of Bible school work, were the outstanding things which greeted us as we arrived in Toronto, Monday noon, June 23.

The convention occupied but four of the one hundred buildings on the grounds. The beautiful green lawns with their gorgeous baskets of flowers, which proved on closer investigation to be real flower beds with vine-draped wire over them to represent the handles of the baskets, and the large shade trees afforded a most restful place to spend the few hours between sessions. A mammoth exhibition of books, materials, and church school work occupied one building; the registration and information hall another building (the W. C. T. U. served meals in the basement of this building); the convention hall was in the aeroplanes building; and the fourth building was used for an emergency hospital.

No one can adequately describe such a religious gathering. Would that I could give you even a small measure of the good things my husband and I felt and witnessed during the week of June 23 to 29. I wish you could have felt with us the inspiration, the

enthusiasm, the genuine Christian brotherhood, and around and within it all the very practical teachings and methods of Christian living.

So many times one goes over a program and selects a few of the things which may be left out, and yet here there wasn't one spot that one could put her finger on and say "I guess I won't attend this session or stay for that address, I don't believe that will be of especial interest to me." If you missed even one session or a few addresses you realized that you were losing an opportunity of a lifetime—everything seemed so vital to that last injunction of Jesus which was the theme of the convention—"Go. . . . Teach." There was almost no business transacted during the convention, which could be shirked. There were no study classes or conference group meetings to forget or else it meant a big gap in your whole week's work, for these smaller meetings each morning were so interwoven into the general conference sessions. However we were not left to choose for ourselves; sheer exhaustion from our beautiful trip to Toronto by way of Niagara Falls in our auto with the stop-off Friday evening and Sabbath day at the Central Association at De Ruyter, caused us to give up most unwillingly the second evening's session; and Mr. Austin's illness another evening and one morning session.

The opening night witnessed the largest attendance of any one session except that of the evening after the Sabbath when the fifteen hundred young people who were attending the three-day Christian Youth Conference held the last three days of our convention, joined with us—our attendance that night must have been at least 5,000 and perhaps 5,500 on Sabbath night.

The entire editorial staff of the *International Journal of Religious Education* had been transported to Toronto, and each day published a convention daily for the delegates. I quote of the "Monday Morning Impressions" column of the first edition—"Ah, the Convention Hall! There's our slogan—"Go. . . . Teach!" I wonder what that slogan will come to mean to thousands who sit in assembly here during this week. Will the delegates absorb ideas like sponges? Will they grow enthusiastic and, after making a glowing report to the home committee,

teach as they have taught before? Will they be inspired by the addresses given, so that they go back with renewed consecration and a deeper devotion to their teaching tasks, that shall help to build the kingdom of God in the next generation? . . . I wonder."

The general sessions were held each afternoon from two to four-thirty o'clock, and each evening from seven-forty-five to nine-thirty or ten o'clock. This great convention was divided each morning into six conferences for the non-professional workers and six study groups for the professional leaders—veritable miniature conventions within the great convention. These smaller conventions were held in the different downtown churches near the exhibition grounds. For these morning sessions which were all held simultaneously I wanted to be three persons at once. I wanted to go with Alex. to the young people's conference; as assistant superintendent of my own Sabbath school I almost felt duty bound to attend the conference on church school administration. But there was the conference for children's workers, and as there was no magician to change me into triplets I felt, as I always do in such circumstances, for the latter. These conferences each had their opening worship periods followed by important speakers on the subjects to be discussed for that day, after which they divided into smaller groups to take up open discussion. For instance, the children's worker's conference which had an enrollment of over one thousand (as large as the sessions of our own General Conference, if not larger) with the largest attendance at any one session of eight hundred, was divided into thirteen discussion groups. The one of the four on Junior work which I chose had an enrollment of about 175.

When I think of the work of religious education today and of the convention, it makes me wish I were a child again; and yet I am glad that I may lend my bit to help in the great work with our children in this new day. I will not condemn the old methods of teaching for it helped to give us our noble Christians of the past, but to me there are still greater possibilities in the new child-centered programs, the well-edited lesson helps, and the vast amount of material now on the market from which to choose

that which will best fill the needs of the group, with which you are working, whether it be a Bible school class or a Junior society.

The music of the convention was an inspiration in itself. The chorus choir of 325 voices from the many church choirs in the city was with us on two evenings; the Harmony Glee Club of Toronto sang on Wednesday night; both choirs were accompanied by two pianos, an organ, and three trumpets. The Harmony Trumpeters, a trio of young men from Elizabeth, N. J., led the congregational singing every afternoon and evening, and their special numbers besides were a delight to the audience.

The main convention program contained thirty-one addresses from the best of leaders and workers in religious education, including Russell Colgate, president of the International Council of Religious Education; Hugh S. Magill, general secretary of the council; Chancellor Wallace of Victoria University; Luther A. Weigle, dean of Yale Divinity School; Theodore G. Soares, professor of religious education of the University of Chicago; George A. Coe of Columbia University; Paul H. Vieth, of the International Council staff; Ernest F. Tittle, pastor First Methodist Episcopal Church of Evanston; William S. Bovard, corresponding secretary of the Board of Education of the Methodist Episcopal Church; Mary Alice Jones, children's worker of the International Council; Norman E. Richardson, dean of the Presbyterian Theological Seminary at Chicago; James Kelly, general secretary of the World's Sunday School Association; A. W. Beaven, president of Colgate-Rochester Divinity School; W. C. Bower of the University of Chicago; W. C. Poole, general secretary of the Religious Education Council of Canada; W. C. Pearce, general secretary of the Southern California Council of Religious Education; Daniel A. Poling, president of the International Society of Christian Endeavor; and F. C. Eislein, president of the Garrett Biblical Institute of Evanston.

The convention slogan was "Every church a school in Christian living," and the objects of the convention as summed up by the president, Russell Colgate, who was again elected president of the International Council were: (1) To share in and

DAILY VACATION BIBLE SCHOOLS

JACKSON CENTER

The Vacation School, or the Religious Day School, as it is also called, which was sponsored by the Seventh Day Baptist Church, came to a fitting close with a demonstration program on Tuesday evening, July 29.

The school was under the supervision of Miss Roberta Wells of Milton, Wis., who has had many years training for such work. Miss Wells was first a student in such a school, then a teacher, and this spring was graduated from Milton College where she specialized in supervision of such schools.

There were fifteen sessions of the school; twelve were held in the forenoon and three in the afternoon. In spite of the extreme warm weather, the percentage of attendance was very high, being ninety-seven per cent. There were twenty-seven enrolled as regular scholars and eleven visitors bringing the entire enrollment up to thirty-eight.

There were five classes determined as follows: Class 1, children of the kindergarten age, numbering seven, had as their teacher, Miss Dorothy Jane Lawhead; class 2, first and second grade children, taught by Miss Wells, having eight pupils; class 3, third and fourth graders were under the leadership of Mrs. L. D. Seager and had four regular members; class 4, the pupils of the fifth and sixth grades were taught by Miss Ethel Davis and had an enrollment of five members; class 5, the pupils of the junior high school were ably taught by Rev. L. D. Seager, and had three members.

The music period was under the direction of Mr. O. G. Davis, who was the superintendent of the school.

The sessions were conducted much on the same order as the regular school session.

School was taken up at nine o'clock and five minutes were spent in the singing of well known hymns. The pupils then went to their respective classes where forty minutes time was taken in the reading and discussing of some of the finest of the stories found in the Bible. Memory work consisting of memorizing familiar parts of the Bible and old and best loved hymns was the work that took the next forty minutes. Twenty minutes more were spent in familiarizing the different classes with the many

strengthen this great co-operative movement of the Christian churches of America; (2) to study the needs of the coming generation; (3) to gain inspiration and help through a better understanding of the whole subject; and (4) to enlist the co-operation of the home, the Christian layman, and all other groups working for the great cause of Christian education.

Space and time will not permit me to give you my notes on the addresses, but a list of the themes of the different programs may give you some idea of these interesting, inspirational, and instructive messages—"The Objectives of Religious Education," "The Program of Religious Education and Its Leadership," "The Impact of United Forces," "Facing the Unmet Needs," "Every Church a School in Christian Living," "The Mind of the Master," "Laymen and Religious Education," "Youth and Religious Education," and "Forward Together." A statue of Robert Raikes, the founder of the Sunday school movement, had been erected in front of the parliament buildings in Queen's park and was unveiled with appropriate services on Sabbath afternoon following the afternoon session. The statue was presented by J. L. Kraft, treasurer of the International Council, and the base by the city of Toronto.

At no time during the whole convention was any one Christian organization emphasized. The whole program included the work of all in the united efforts of religious education—it visioned a day when the whole Church would be a school in Christian living. Not all the speakers agreed in their emphases or programs of work. Not every delegate agreed with the statements of every speaker. However this convention was much more than "just another convention"; it was a vital part of the ever-expanding program of religious education. We now have the organization, we have the program, and the emphasis for the coming quadrennium of the work directed by the International Council of Religious Education will be placed on the promotion of the programs as worked out in the group conferences.

Westerly, R. I.

phases of the missionary work of the Christian churches. A recreation period of twenty minutes came next, the children partaking in many out-of-door games and the older pupils finding much entertainment in playing volley ball. The period between recreation and dismissal was one of delight to children for they heard the reading and telling of delightful, clean, and amusing stories as best befitted their ages.

Mr. Seager's class and Miss Davis' class had the splendid record of one hundred per cent attendance during the entire term.

On Monday before school was dismissed the pupils enjoyed a noon day picnic in the pleasant grove west of the home of Mrs. Minerva Davis, Miss Wells treated the children to ice cream and lemonade which was a surprise and very much enjoyed by them all.

The program Tuesday evening, which was a demonstration of what the children had been taught, was well attended. All present expressed their sincere approval of the success of the teachers.

The children assembled outside and marched into the church in the same order as was followed each day of the school. They were led by two of the pupils, one carrying an American flag and the other one a Christian flag. These two children faced the rest while they all sang the Bible school song, "The Bible Brigade," and repeated the Lord's Prayer. The allegiance to the American flag was next pledged and the singing of the first verse of "America." The children next pledged their allegiance to the Christian flag and sang one verse of "Onward Christian Soldiers." The children were then seated and the following program was given:

Explanation and Report—Miss Wells.

Scripture Reading: "The Ten Commandments" and "The Beatitudes"—Class 4.

Duet, "In My Heart There Sings a Melody"—Ruby Nell Miller, Virginia Snyder.

A Child's Prayer, Twenty-third Psalm, A Child's Creed—Class 2.

Solo—Janet Snyder.

Song, "I Love to Tell the Story"—Classes 3, 4, 5.

A Child's Prayer—Class 1.

Recitation, "Jesus Was a Little Child"—Betty Gross.

One hundredth and one hundred and sixth Psalms—Class 3.

Song, "I Would Be True"—Classes 3, 4, 5.

Announcement—Rev. Mr. Seager.
Songs, "Two Little Hans," and "A Cloud and a Sunbeam"—Classes 1, 2.

Thirteenth Chapter First Corinthians repeated by—Class 5.

Playlet, "Ruth"—Classes 3, 4.

Song—Congregation.

Benediction.

A free will offering was made and this opportunity is taken to thank all who so liberally contributed. The money was used to help defray the expenses of the school.

A word of thanks is due Miss Maurine Polan of Milton, Wis., and Miss Nadine Zwiebel for the help they so freely gave.

It is hoped that a similar school can be held next summer and that more children will be interested in attending.

—Jackson Center News.

ALFRED-ALFRED STATION

It has been suggested that our readers would like to have an account of the Alfred-Alfred Station Daily Vacation Church School held this year. For the sake of efficiency and convenience it was decided to hold a joint school, each church furnishing half the teachers and sharing expenses. The enrollment of seventy-nine might have been much larger had it not been for summer camps which took many away during the school. The attendance was ninety-one per cent.

We had a very good faculty of well trained and experienced teachers. The school lasted three weeks and the sessions were held in the parish house and church at Alfred, from 8.30 to 11.30, five mornings a week. The courses were practically those suggested in the syllabus of the Sabbath School Board with the addition of some work in temperance and law observance for class IV, and a class in church membership taught by Pastor Van Horn for those who were especially interested in it.

A variety of craft work was taught. The motto of the school was: "They helped every one his neighbor and every one said to his brother, 'Be of good cheer.'" So the things that were made were for "our Neighbors" either at home or far away. Class IV wove reed baskets to hold flowers in the church, and made books of pictures illustrating hymns, to be sent to children in the hospitals. Envelopes were filled with attractive

DEATHS

DAVIS.—Eliva Sheppard Davis, daughter of Jeremiah B. and Eunice A. Davis, was born at Shiloh, N. J., August 25, 1843, and passed away July 27, 1930.

February 20, 1867, she was married to Theodore F. Davis. To them four children were born: two who died in infancy; Dora, wife of Deacon Wilson S. Davis of Shiloh; and Walter B., principal of the City Schools of Madison, N. J.

Mrs. Davis was converted during the pastorate of Rev. Walter B. Gillette and united with the Shiloh Church.

During a period of forty years "Aunt Lide," as she was familiarly called, was afflicted with rheumatism. The last twenty-five years she was unable to walk. As her friends and loved ones passed on to their Eternal home, she would sometimes say, "I guess the Lord has forgotten me," not in a complaining way, however, for these last years demonstrated her sweet, patient, faith-sustained Christian character and life. She will continue to be an encouragement and inspiration to those who have been fortunate enough to have been guests in her home for a short time or known her as a lifelong friend. Tender and loving hands have administered to her needs, and her keen appreciation of all that was done enriched her own life and others.

Farewell services were conducted in her home by Pastor Loofboro. Many and beautiful flowers were tokens of love, esteem, and sympathy. The remains were laid to rest in the Shiloh cemetery.

E. F. L.

DOUBLE FUNERAL

Wednesday afternoon, July 29, at the Second Alfred Seventh Day Baptist Church, a double funeral was conducted by Rev. E. D. Van Horn, assisted by Neal D. Mills, for Fremont S. Whitford and his niece, Mrs. Myra W. Hunting, both passing away on Sabbath day, July 26.

HUNTING.—Myra Leora Whitford, eldest daughter of Sylvanus C. and Sardinia Stillman Whitford, was born at the old Stillman homestead in the town of Almond, October 15, 1869, and died at the home of her daughter, Mrs. Henry Brunner, in Warren, Pa., July 26, 1930.

She was baptized as a girl and united with the Second Alfred Seventh Day Baptist Church.

She was educated in the public schools, Alfred Academy, and Alfred University, where she was a member of the class of 1891. For a time she was a teacher in the schools in the vicinity of her home.

On October 15, 1892, she was united in marriage to Arthur Coon Hunting and transferred her membership to the First Alfred Church when the new home was established in the village of Alfred. Here her two children were born, in the spring of 1905, the family removed to Plainfield, N. J.

cut out dolls and sealed, these to be used in the contagious wards of the hospitals. The boys constructed a relief map of Palestine and fitted it with an electric light that would flash when certain places were correctly located. Class III made toy bird cages of string and straws bought at the soda fountain. They also made vases covered with colored paper, carved articles from soap and decorated linen tray cloths with Swedish weaving. The younger classes made various articles of a simpler nature, and even the kindergartners made oilcloth pillows which they stuffed with paper and took home to their mothers. A collection of pictures was gathered to be sent to "Our Neighbors" in China.

On the first day the school marched in a parade through the main street of Alfred, carrying the Christian flag, the American flag, and other banners, paper hats, and decorations made by the children. This parade was followed by an auto parade through Alfred and Alfred Station.

On the last day of school a picnic was held on the university campus; there were many good things to eat and plenty of lemonade. On Sabbath afternoon, July 26, the demonstration exercises were held in the Alfred church. This program consisted of songs, dramatizations, recitations of Scripture by classes, and salutes to the flags. There were ten in the graduating class, five from Alfred and five from Alfred Station. The two best graduation themes were read by Bernice Odell, representing Alfred Station, and Earline Main of Daytona Beach, Fla., representing Alfred. The school was exceedingly fortunate in that Rev. Erlo E. Sutton, director of religious education for the Seventh Day Baptist denomination, made a big effort to be here to present the diplomas to the graduates.

A three day camping party at Dean Norwood's cottage on Keuka Lake was greatly enjoyed by the graduating class. The picnic and this camping trip made a happy conclusion and a delightful climax, showing the loyalty and enthusiasm of both pupils and teachers.

NEAL D. MILLS,
Supervisor.

After the death of her husband, Mrs. Hunting moved back to Alfred Station early in 1921, bringing her membership again to the first church home, the Second Alfred Church, where she kept it until death.

She leaves to mourn her loss, her daughter, Mary L., wife of Rev. Henry Brunner, of Warren, Pa.; her son, Elmer L. Hunting, of Woodbury, N. J.; two sisters, Mrs. Mary Odell, of Alfred Station, and Mrs. Lyle Canfield of Friendship; and a brother, Schuyler Whitford of Alfred Station; and two grandchildren, Richard and Mary Elisabeth Brunner.

WHITFORD.—Fremont Schuyler Whitford, son of Mr. and Mrs. Schuyler Whitford, was born December 14, 1860, on the farm now occupied by Miss Flora and Cyrenus Roan in the town of Hornellsville. He attended school in Alfred and taught several terms.

In 1880, he married Jennie Hood, who died in 1892. To them four children were born: W. Carlton of the Almond road; Darwin of Schenectady; Edith, now Mrs. E. Osborne of Independence, Mo.; and George of Hornell.

On June 21, 1894, he married Jemima White of Batavia, who died May 6, 1918. To them were born two children: Violet W., now Mrs. Earl Brown of Five Corners, near Alfred; and Hinman F., at home. He also leaves six grandchildren and one great-grandson.

Mr. Whitford moved from Whitney Valley to Crosby Creek soon after the death of his first wife.

In his younger days he taught a number of successful terms of singing school.

He was a faithful member of the Seventh Day Baptist Church of Hartsville Hill, many times walking to church when weather or roads did not permit of horse or car being used.

ALFRED SUN.

Sabbath School Lesson X.—September '6, 1930

JOSIAH (A Royal Reformer).—2 Kings 22; 23: 1-3, 21-25; 2 Chronicles chapters 34 and 35.

Golden Text: "Thy word is a lamp unto my feet, and light unto my path." Psalm 119: 105.

DAILY READINGS

August 31—Josiah's Good Reign. 2 Kings 22: 1-7.

September 1—Josiah's Covenant. 2 Kings 23: 1-3.

September 2—Josiah's Reforms. 2 Kings 23: 4-8.

September 3—Josiah and the Law. 2 Kings 23: 21-25.

September 4—Josiah's Death. 2 Chronicles 35: 20-26.

September 5—Lighting the Way. Psalm 119: 105-112.

September 6—The Young Man's Guide. Psalm 119: 9-16.

(For Lesson Notes, see *Helping Hand*)

True love goes ever straight forward, not in its own strength, but esteeming itself as nothing. Then indeed we are truly happy. The cross is no longer a cross when there is no self to suffer under it.—*Fenelon*.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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